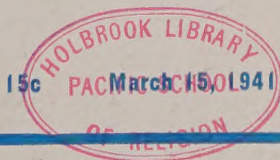


SOCIAL

**ACT
ION**

**MARRIAGE
AND THE FAMILY
IN A
CHANGING WORLD**

15c



SOCIAL ACTION

(A MAGAZINE OF FACT)

Published by the Council for Social Action of the
Congregational Christian Churches

289 Fourth Avenue

New York City

March 15, 1941

ALFRED W. SWAN, *Chairman*

DWIGHT J. BRADLEY, *Executive Director*

ELIZABETH G. WHITING, *Associate Director and Editor*

CONTENTS

A NEW VALUATION OF THE FAMILY, <i>by Rollo May</i> . . .	3
MARRIAGE AND THE FAMILY IN A CHANGING WORLD, <i>by Grace Sloan Overton</i>	6
MONEY AND MARRIAGE, <i>by Janet Fowler Nelson</i> . . .	31
LEST WE FORGET	36
A GIVING COOPERATIVE	37

Rollo May, minister of the First Congregational Church, Verona, N. J., and a trained psychiatrist, has had wide experience in advising young people in church, college and conference groups. Grace Sloan Overton, lecturer, teacher and writer, is a member of the Committee on Marriage and the Home of the Federal Council of Churches. Janet Fowler Nelson is National Secretary of the Family Relationships Committee on the National Board of the Y.W.C.A., and a lecturer on the staff of New York University.

SOCIAL ACTION, Volume VII, Number 3, March 15, 1941. Published monthly except July and August. Subscription \$1.00 per year; Canada, \$1.20 per year. Single copies, 15c. each; 2 to 9 copies, 10c. each; 10 to 49 copies, 7c. each; 50 or more copies, 5c. each. Registered as second-class matter January 30, 1939, at the Post Office at New York, under the Act of March 3, 1879.

Have you sent in your renewal to SOCIAL ACTION? You will find the expiration date of your subscription on the envelope in which your magazine is enclosed. . . . Please remember to give us two weeks notice of any change of address.

A NEW VALUATION OF THE FAMILY

by ROLLO MAY

It was a source of surprise to many modern intellectuals reading *Faith for Living* to find Lewis Mumford waxing so enthusiastic in his emphasis on the family as central in the new culture that must be built if we are to survive. But Mumford's insight is simple truth. And it is even more true because it is so obvious. The family is not only our greatest source of human happiness, it is also our most effective instrument for building a social system that can stand amid the disintegration of modern life.

That this new importance of the family is being recognized on all sides is shown vividly by modern novelists. Thomas Wolfe goes rushing through thousands of pages searching, as he says, "for the image of the father," or as we would say, for the security of a sound family. From his first book, *Look Homeward Angel*, to his last, *You Can't Go Home Again*, he takes us through the sufferings and wistful hopes of one who, like so many moderns, knows the hunger of wanting to be at home in a deeply emotional and spiritual sense. Richard Llewellyn tells in *How Green Was My Valley* of the slack from the mines creeping up to cover the rich hillsides. But the really significant moment in that poignant portrayal of family life is one which baffles Llewellyn himself, when "the young people stopped being friends with their parents."

Our consciences in democratic countries should be pricked awake by noticing how fascist countries have seized upon the possibilities of the family. "Labor, state and *family*" is the new French nationalistic motto replacing the old "liberty, equality and fraternity." Fascist nations have ulterior purposes and encourage a neurotic evaluation of the family. We, on the other hand, have erred almost fatally in permitting the family to become anarchic. We have worshipped a false freedom which viewed the family as a hindrance to our personal liberty. "If a person does not get along with his family," has often been

our mood in America, "let him leave." This, our mood in the 1920's and the early '30's, was but a part of our social irresponsibility. We forgot that human beings do not move independently like ships, but rather hang in constellations like stars, each one directed and held in its rightful orbit by lines of force emanating from every other individual in the constellation.

In personal counseling one discovers time and again that modern persons, seeking to come to terms with their own selves, arrive at the realization that the "freedom" which consisted of throwing the family overboard was not real freedom at all, but enslavement by anarchy. Persons carry their families with them no matter how many miles they may flee. Here is a young man, for example, whose parents never understood him. After years of unhappiness he leaves them with a shudder of relief. But he finds that he carries his father and mother within himself;—he cannot forget them and if, in trying to wipe out memories, he brings himself to hate them, he has emotionally enslaved himself the more. When he marries and raises his own family his father and mother will be invisible guests, haunting him and his children like Orestes' Erinyes rather than, as in healthy cases, blessing them like godparents. Counseling often consists of helping the person come to terms with his family, so that he may admit and assimilate the natural hostility, understand and forgive the failings of his parents and himself and thus permit the submerged love to flow healthily.

The new understanding of personality in depth-psychology has given us a technique for penetrating below sentimental pretense in family relationships. This new knowledge of ourselves is part of the healthy frankness with which young people, as Mrs. Overton in the ensuing article points out, view marriage and the family. I heartily agree with Mrs. Overton that the honesty combined with idealism which college young people today exhibit promises better for the future than the dishonesty of the past. In any case, our new understanding

of motives gives us a preventive for selfish mother-love, for parental compensation in their children, and against children cloaking their fear of being weaned in the saintly guise of filial devotion.

The insights of Jesus give us the basis, ideally and practically, for a sound concept of the family. "Cleanse the inside of the platter that the outside thereof may be clean also." Here, as in many other statements of Jesus in his continual emphasis upon healthy attitudes and pure motives, we have a key to creative living within the family. But Jesus' ideal use of the term "family" may be even more significant: he seizes upon this category as the highest possible description of life. We are God's family; he is our father and we are all brothers. Certainly the family is basic in Christianity. And this not in a sentimental sense—Jesus had to break *superficially* with his own family in order that the deeper meaning of the concept could be realized.

The religious prejudices against marriage and sex should be exposed for the distortions which they are. Paul's advice not to marry ("It is better to remain as I am") is written to Christians living in a corrupt society of pagans in Corinth, and is based upon a belief in an imminent end of the present order. Hence Paul can not be accurately quoted against marriage *per se*. The Adam and Eve story should likewise not be interpreted as a specific condemnation of sex; the original sin is that human beings are self-willed individuals. Sex and the family are our means of re-establishing a primal unity and becoming *whole* instead of half beings.

"In all that is planned," speaks the recent Malvern Conference about the post-war social order, "regard must be paid to the family as by God's appointment the basic social unit on whose stability and welfare all other social welfare in large measure depends." These English Church thinkers were expressing a truth which is just as cogent for us in America. A new valuation of the family is part and parcel of any hopeful plans for the future.

MARRIAGE and the FAMILY in A CHANGING WORLD

by **GRACE SLOAN OVERTON**

Here in America we have complete freedom in the formal expression of Christianity. However, we are often in considerable doubt as to the action-process of being Christian. Between the beginning and fulfilment of any significant social change much time is required. It may — and usually does — demand the attention of many minds of many generations.

It should be clear to everyone that ours is a day of cultural change. All persons of good-will hope for a better world. The individual who is concerned with the building of a Christian society must plan and work, sometimes blindly but always confidently, toward that end. The institution of marriage and life within the family form a cornerstone upon which we may erect a more sane and lovely world. Because marriage is a primary institution in any society, all Christians have a high duty toward it and all that is associated with it. The suggestions in this brief survey are written down in the humble hope that our thinking together upon them may, first of all, deepen our insights into the basic meanings of family existence. And, in the second place, that, as our Christian idealism plays upon these insights, we may increasingly feel a compulsion to use, to exemplify, and to teach those techniques for living together in families which will some glad day lift all home life to a more Christian level.

Family Goals for a Christian Society

We need to put ourselves into a socially fruitful attitude before we even approach the specific problem of making marriage more Christian. He who approaches any problem today without recognizing the demands of the future is defeated before he has begun. He who only declares the truth of a past tradition or defends the trembling present will shortly find himself prodded by the dominance of a regime which he had

no share in building, and driven to goals in which he does not believe. On every hand are signs that something new and different is struggling to be born into our society. The Christian would like to believe that it is the inherent rightness of the Christian way of life which is pushing through our crust of pagan custom and that the Christian conception of humanity and its place on the earth will gain supremacy.

What of marriage and family life? It would seem that the least the future demands of Christians is: (1) to keep marriage socially sound and spiritually real; (2) to stabilize marriage and family life so that children may be born and their development as Christians safeguarded; (3) to build a social structure which will provide the educational facilities and economic security, as well as the motivation, to aid married parents in the fulfilment of their responsibilities as Christians; so that, in turn, their children may be able to marry, establish homes and safeguard parenthood. This would indeed be racial and social ongoingness after a Christian pattern, would it not?

The Positive Christian Approach

Positive convictions generate energy and direct that energy toward constructive action. Negative attitudes generate energy aplenty; but they also create hate and its aftermath, destruction. We cannot build a Christian society merely by hating what is wrong. Human progress has often been delayed by good people who have exhausted themselves by vehemently hating wickedness and who have, in the relaxation of that exhaustion, said: "We've been too hard on you; how sorry we are!" Or they gather up the fragments of their remaining energy to make a blitz-dash toward right, saying: "This thing is awful—something must be done about it right away."

We hate immorality; we hate divorce; we lament the unwed mother and her no-man's child. Then we say: "Down with the roadhouse and dance halls"; or "No guilty divorcee can be remarried in my church nor by my church's sanction." We persecute the unwed mother and her unnamed child. After we

are emotionally exhausted by this process, we relax and recognize that the divorcee, the person of anti-social experience, the unwed mother and her illegitimate child are all human beings—with unfortunate experiences. We then turn soft-hearted and say: "How unfair we have been!—how can we make it up to you?" All of which is a true and worthy confession—but it does not do much permanent social good. Having seen the unfairness of a persecution pressure, we are too likely to have a wide open toleration. Such attitudes are both negative and sentimental and contribute nothing toward the prevention of the conditions which we deplore.

Divorce is still a social liability—a moral as well as an emotional and psychological hazard. Divorce is neither a casual social accident nor merely an emotional and psychological incident. We must develop benevolent understanding; but it must be combined with re-education and corrective pressure.

We will never have sound marriage simply by treating divorce; nor good parenthood within wedlock by fighting illegitimacy. To decry the immorality of youth, to "resolute" against divorce, will not make marriage successful. Our approach must be positive. We will have good marriage and good parenthood only if we understand what it is and plan for it. Most of our marriage failures come, not from the desire to fail, but rather because of a lack of social and psychological understanding of what constitutes and how to achieve a good marriage. And that takes us to the most basic human instincts and motives.

Three Fundamentals in the Racial Process

There are three fundamentals which sustain the racial process: (1) The birth of the human infant; (2) the social structure which permits the human infant to grow and develop into self-directing maturity; and (3) the training of the human to live within that social structure, to maintain and to develop it, and to reorganize it when necessary. When a nation does not think and plan and organize to protect these three funda-

mentals, it soon will find itself dying of dry rot and may even find itself dominated by some nation which has been more conscious of its responsibilities.

We in the democracies are too likely to say: "Our philosophy is sound, therefore we shall succeed; our ideals have spiritual reality, therefore God will bring us through to victory." But rhapsodizing over our philosophy and mouthing our ideals will not compensate for social stupidity. We must build a social structure, and produce children, and train them to maintain the way of life in which we say we believe so gloriously and profoundly.

The states which vehemently declare their active opposition to the democracies incorporate their philosophy and national ideals in their social institutions. They produce and train children to maintain, to defend and to develop their nationalistic way of life. Their social philosophy has, to us, neither social soundness nor spirituality; but the integration of their procedure is something to give pause to all thoughtful citizens of a democracy and particularly to those who hope that the Christian ethic may be the determining influence in our lives.

Fundamental to all human experience is birth. Without birth there is no ongoing race, no new achievement of character, no new developing personality with a destiny, no soul to save for the Kingdom. To intelligent people, however, the mere fact of birth without a sense of individual destiny is meaningless. To be no more than breeding machines for a mechanized national state in which there can be no social or spiritual fulfilment, is repulsive to the thoughtful American man or woman of today.

Perhaps it is moral and spiritual confusion, rather than economic pressure, which has caused disturbance in marriage and retreat from parenthood. The selfish individual may not be willing to jeopardize his future by having children. He may consider them an unwarranted encumbrance. In a period of

swift change, both social and political, a feeling of insecurity inevitably reduces the number of men and women who are willing to become parents.

Here in America, before we have the kind of dignity in birth which will encourage parenthood on the part of the discriminatingly intelligent, there must be a keener sense of our destiny—both personal and national. When we believe that the United States has a great and unselfish role to play in world affairs, birth will become dignified and parenthood will be felt to be urgent. National leaders in religion, in education, in economics and in government must recognize the relationship of this need for security and of this faith in the future, to the ongoingness of the race. Economic and cultural safeguards for marriage and family life must be developed. A chaotic future is more alarming to a parent than is a hard-pressed and hectic present. Faith in the future will challenge the parenthood which hopes for a better democracy and a more Christian society.

Lifting the Lid of History

In a committee meeting to plan a national religious church program, the question of emphasis upon marriage and family life was discussed. A protest was made against including "Marriage" in the caption. Said a very fine religious leader, "Let's not get into the field of marriage. It is far too 'touchy' a subject for us to run the risk of jeopardizing our whole program. Our religious program is too vital to run any such risk." When asked to defend this position, he continued, "Marriage is so personal and emotional a thing—it is too sentimental and sexy a subject for a religious program to tackle. About the only thing we can do in the way of a practical program is to safeguard it with federal laws governing marriage and divorce." Further in the discussion, however, this same good man was emphatic in his pronouncements about the sanctity of family life, the rigid training of children, the re-establishment of the family altar—and he was dead set



A NEW ENGLAND FIRESIDE.

Courtesy, Old Print Shop, New York

The family of the 1850's centered about the home, finding its entertainment, its education and more often than not its livelihood within the family circle.

against divorce and the remarriage of divorcees. In the committee there was no particular resentment to his pleas for the sanctity of family life, and it was agreed that there should be federal marriage and divorce laws; but to speak of marriage as he did revealed a most immature concept of its importance in society.

The institution of marriage has a long and colorful history—it did not merely “happen” itself into being a dynamic, going concern! Long before it was legalized, primitive societies had developed mores for the safeguarding of the most fundamental of all human processes—the birth of children.

For marriage is more than a relationship; it is a fundamental social institution and, at its noblest, a consecration of

man and woman to each other. The Prophet Hosea said, "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness and justice; in loving kindness and in compassion; I will betroth thee unto Me in faithfulness."

Patriarchal Marriage

It is impossible, in this brief survey, to do more than indicate that marriage, as we know it today, reflects the life experience of many generations and of many races. Following various forms of primitive marriage, there came a definite pattern usually called the patriarchal. In it the father was the central figure. In the various national types of patriarchal marriage, there were differences as to the status of woman and in the laws governing the relationship between a man and his wife or wives; but they all had one thing in common. Marriage was primarily for children—to furnish legitimate heirs for the male. This aim, of course, influenced the habits and thought in regard to marital chastity. Patriarchal marriage produced children in abundance and rigidly protected family life as it was then understood. The fact that closely knit family life persisted through all the vicissitudes of the strenuous times which followed the development of patriarchal marriage is proof of its social validity for its era. The patriarchs were unconsciously ruled by the child. Our present understanding of the close relationship between the personality-maturity and social insights of parents and the goodness of their parenthood makes this type of marriage psychologically, socially and spiritually inadequate for men and women today.

Conventional Marriage

Later, in Europe and in England, there developed a deep-seated sense of class distinction based primarily upon economic and cultural status. This concept became so fundamental a part of society that children were born into a class defined for them and from which it was almost impossible to escape. Strong social pressure against intermarriage between classes developed. For a long time this conventional pressure, com-

bined with the rigidity of inheritance laws, kept the majority of young people from inter-class marriages.

Conventional marriages produced children and sheltered paternity. Families were large, great care was expended in training children, and home education reached a remarkable degree of development. But because class distinctions were based primarily upon economic status, it was inevitable that economic arrangements should come to be a most serious consideration in conventional marriages. Thus marriage came to be a kind of economic contract.

Some of the greatest novels of the English language have portrayed for us the beauty and romance in many conventional marriages. But rigid class distinction, based upon economic status and the accident of birth, is as socially unsound as it is ethically questionable. Moreover, conventional marriage did not solve the problem of the economic support of marriage. Nor did it recognize the dignity and rights of individual human beings. Although this type of marriage still exists in some countries, it has gradually lost prestige wherever society has insisted upon such rights.

Marriage Under Dictatorship

Marriage as an institution which gives primary consideration to the individual is impossible in the totalitarian state. The bearing of children becomes a national duty; and their training must, of necessity, be directed by the state. The dictator enters the home, lays his hand upon the cradle and dominates the school. Marriage in a country ruled by a dictator is important for one reason—to produce children for the state to train to serve the state. It follows naturally that such a state will be less sensitive to time-honored marriage customs and to standards of legitimacy in births. This concept of marriage and family life is to us socially and spiritually unsound. Although it produces children it promises neither personal nor social development.

We are becoming increasingly conscious that governmental

forms are a determining factor in the fate of individuals, of marriage and of family life. For government regulates and may control the economic system under which we live, as well as our personal liberty. It even has power over life and death. Under any form of government this may be true. But under totalitarian governments there is no freedom and the welfare of the family becomes subservient to the power of the state. In a democracy, we recognize that the birth and development of children is of fundamental importance to the nation, but we want children to become self-disciplined and cooperative personalities, with psychological and social skills to live life abundantly. Our economic system and government should function to support the kind of society which will "born," train and develop that kind of individual.

The Romantic Marriage Pattern

Here in America romantic marriage has been the traditional form. This type of marriage can exist only in a democracy. By romantic marriage is meant: first, a man and a woman choose each other; second, they choose each other because they have man-and-woman love for each other. Ideally this love includes the total personality of each and involves their common destiny. Third, it demands that all mating, and the birth of all children, must be kept within wedlock. To this end, all the legal, social, moral and religious pressures are exerted. As all births outside of wedlock are considered illegitimate, both parents and children are socially at a disadvantage and the parents are morally censured when the law is violated. Our society is very sensitive at these points.

This means that we have entrusted to the social institution of romantic marriage the three fundamentals of the continuing racial process: (1) the birth of children; (2) the training of children; (3) the creation of the social structure which is to protect our children and support our family life. The question for serious men and women is: Are we satisfied with the results thus far?

Romantic Marriage and Social Responsibility

The answer is that we are not. We have set a high goal without any adequate understanding of the standards implicit in romantic marriage: (1) That marriage not based upon deep human affection is psychologically and spiritually unsound and therefore cannot be socially sound. For marriage is more than a temperamental or emotional relationship; it is a highly complex relationship which calls for complete adjustment. (2) That only children born within wedlock will be considered legitimate. This means that children, to be a part of society's normal pattern, are either doomed or privileged to live in the atmosphere created by their married parents. (3) That all mating outside wedlock is legally and morally wrong and that extra-marital relationship violates the marriage vow. (4) That the physical care, moral education, and economic support of offspring during childhood is the responsibility of the parents. (5) That these same parents are expected to be builders and supporters of the society which protects their marriage and paternity; and which will guarantee their children's opportunity to live, to work, to love, to marry and, in their turn, to become parents.

To use the old phrase, we expect marriage to be "feast of reason" and "flow of soul" and also a sort of social trust company for the production of personal happiness and social dividends. "They were married and lived happily ever after" has been our naive way of describing the most difficult as well as the most sacred human relationship.

Here in America happy and sound family life is dependent upon happy and sound marriage. One reason why our family life has not been as healthy as we might wish is that our conception of marriage has not been seen in relation to all of life in the family and in society. Marriage cannot be a cult and still produce the kind of family solidarity America must have in order to realize her democratic philosophy in a strong and effective government.

There can be no honest or complete discussion of marriage in any of its aspects until it is seen in the social setting which definitely relates it to the fundamentals of our eternally ongoing process as a race and as a nation. Marriage has its psychological aspects as well as its sacramental elements; but both psychology and sacrament, to have vital meaning, must be related directly or symbolically to the rugged actualities of human life. Such an approach gives both social sense and spiritual dignity to the problem of personal morals as related to marriage. We must orient our Christian ideals of marriage to the hard realities of everyday living.

No matter how romantically two people love each other, if their love remains isolated from the social structure in which it exists and by which they expect their marriage to be protected, their relationship will be incomplete. If two people declare their love for each other and then allow their marriage to wrap them into a packet of isolation, they will soon find that they have neither security nor complete fulfilment. It is arm-in-arm, facing the demands of life together, that a man and a woman may achieve marriage success.

Marriage has a social as well as a personal soil in which it thrives. When marriage becomes separated from its social soil, it is like an air plant—too fragile to bear the strain of producing, to say nothing of withstanding the storms of life. Two people entirely dependent upon their immediate emotional reactions to each other can not be trusted to be either good citizens or good parents. Romantic love needs more than its own umbrella to shelter itself. It needs also a social canopy which is made of good material and kept firm and whole.

It is psychologically right for two people to choose each other; that mutual affection be the fundamental reason for their marriage is spiritually sound. But unless this free choice, and the affection they bear each other, is accompanied by genuine social responsibility, their marriage can not—and will not—be adequate to the demands of life in America today.

Romantic Marriage and Chastity

Marriage after the romantic pattern demands "physical integrity" for psychological and emotional comfort. For some time I have used the term "physical integrity" rather than sex control. It is a more inclusive and descriptive term. "Physical integrity" includes the care, control and direction of the body to the end that it may become the skilfully expressive instrument of the total self.

I am convinced that there is much confusion as to what constitutes pre-marital "physical integrity." This confusion results in a great deal of suffering on the part of many fine youth. Some of the old conventionalities are gone, but that does not mean that virtue or the desire to be decent is gone. There is safety in conventionality; but there is also artificiality, if not genuine stupidity, in the inane use of it.

Within the past three years I have spent a week each on some sixty university and college campuses, thirty of these being state universities and colleges. These campuses are located throughout the United States. Some have been professional schools, others private, denominational, men's, women's, and Negro schools. On each campus for five afternoons I have conducted Seminars on Marriage and Family Life, where there has been free and open discussion, the attendance running all the way from 150 to 1,100. In the evenings, after dinner at a dormitory, a cooperative, a sorority or a fraternity house, there have been "bull sessions," with the students. We averaged about eight personal interviews daily. Out of this experience has come a profound respect for American youth, as well as the conviction that there is need of discriminating forthrightness and of basic research into the problems of behavior with which they are confronted today. Adults have hedged, preached, "resolved" against, threshed about; or have ruthlessly marched in and torn off the cover without delicacy or discrimination of technique, or of vocabulary—to discover and to discuss the mechanics of sex. Our procedures have been offensive to the

intelligent, have baffled and further confused many others, and have stimulated an almost neurotic interest in those who already had a more or less abnormal interest in sex.

With all the talk concerning the sophistication of American youth—for example, that they take the liberty of pre-marital sex relations for granted—they have a deep-seated sense of the demands of society for pre-marital chastity which, when it has been violated, often develops a keen sense of fear and of agonizing guilt.

In my journal—an account of interviews, unaccompanied by any name or other identifying data—I have recorded these questions:

From young women—What shall I confess when I am engaged? What difference will the violation of my "physical integrity" pre-maritally make in my chances for happy marriage? How can I get rid of my feeling of not being "good enough" for marriage after I have "broken over?" I've had an abortion; how can I manage this emotionally when I have my first child after I'm married? My fiancé and I can not marry for three or four years, maybe longer—how would it affect our marriage if we had intercourse pre-maritally?

From young men—How can I emotionally manage the fact that my fiancée has had intercourse with others? Wouldn't it be far better if a girl never confessed this? It is so difficult for her fiancé to manage. If one knows what contraceptive to use and how to use it, why shouldn't there be intercourse before marriage? Wasn't the fear of pregnancy before marriage the greatest reason against it? Is there anything inherently wrong in it? Why does a man have an unwarranted tendency to distrust a girl who yields to him without marriage?

These questions came from the sophisticated as well as from the more conventional. They came eagerly and honestly and usually without nervous tension.

Our discussion of morals has often been so isolated from reality that it has not been emotionally healthy—even when it produced chastity. Let there be no mistake—I believe in chastity. But I have dealt with some chaste people who were very unhealthy emotionally. Chastity as a mystery-cult of fear

is one thing; chastity for sound psychological, social and idealistic reasons is quite another. True virtue can not spring from a neurotic complex concerning the body and its functions. But true virtue can and will spring from a wholesome understanding of the legitimacy of body responses and from a desire to control and to direct the energy created by these responses so that the well-being of other personalities may be realized. "Physical integrity," then, simply means that the physical functioning of the body is directed by the total self.

A common question is: How far can you go and still be decent? Most young people have a deep-seated desire to be decent, but are confused as to just what constitutes decency. My observations have led me to believe that:

1. This moral confusion can not be met by the repetition of platitudes, however holy and unquestionable they may be to us. Youth today can not be good merely by hanging mottoes upon the wall—not even on the walls of his mind.

2. Modern youth face their moral problems with realism and sincerity. In this they are more honest than the previous generation. If we hope to be heard by them, we must meet them on their own level of sincerity and forthright expression.

3. We cannot solve youth's problems by citing biblical quotations. The Bible can and will be used; but it cannot automatically settle all questions.

4. We must work with youth to help them to discover the moral process and to create the conditions of right, of virtue and of mature happiness.

5. Definite sex instruction, while needed, is not sufficient. There needs to be a way of thinking and feeling about the relationship of the body to the total personality that will bring it healthily under the rule of our Christian idealism.

The Body and the Total Self

The body is the progenitor of the race. Sex and parenthood is so much more than "sex." Sex unrelated to personality is largely a matter of chemistry—sex related to the development

of personality and the creation of another human being with an eternal destiny is quite another matter.

She was a charming young woman with more than an ordinary background of culture and opportunity. I was told that she was confined to her room with the "flu" and wished to see me. Two of her sorority sisters escorted me to the room. After proper introductions they left. She turned with the good sportsmanship of the modern and said, "No one knows except the young man, the doctor and I—but I have just been relieved of the necessity of delivering a baby in about six months." Then with all the intensity of the discoverer, she added, "At first it seemed only an incident and we both felt ourselves rather smart to have managed it all so cleverly. But"—with a very normal outburst—"my gosh, why didn't we know how we would feel after it was all over? Being a parent is just about the most important thing there is!"

A young man comes to discuss the fact that his fiancée has had an operation which will preclude her ever having any children. He was devoted to her and planned to marry her but he had an emotional problem to manage. I'm stating the way he felt: "I was shocked to find how fundamentally I was affected when I found there could be no children. It is one thing to wonder if you will have any, but quite another thing to face the finality that there will be none." Then said he, "Why is it that we never hear this thing discussed? We laugh at babies as being red-faced little brats; we joke about the way they start and come; but when you come right down to it, the idea of being a father to a child of your own is just about the most wonderful thing there is; it sets you up somehow just to think about it." This lad had discovered that paternity is more profound than breeding.

The knowledge of the process of reproduction does not necessarily develop the basis for a sound psychological way of feeling about it. Along with whatever definite sex instruction is given to children, there should also go the sense of parental

pride and welcome. Parents—and grandparents also, heaven bless them!—often allow the children and young people about them to feel the strains of their own parenthood.

The body is the instrument of the personality. It is the only means of expression the human being has at the point of his social contacts. For many centuries there was little feeling of reverence for the body and even now it is difficult to get a sane and healthy approach to physical functioning of any sort.

Modern psychology has helped us to understand the inter-relationship of the physical, mental and emotional aspects of human personality. Some have over-emphasized bodily “drives”—even to making our existence one grand free-for-all between the various “beasts” within us. But we are now recovering

Modes and manners of the family may change—as well as the attitudes, ideas, and the number of children. But the modern family remains “our most effective instrument for rebuilding a social system that can stand amid the disintegration of modern life.”

Photo by H. Armstrong Roberts



from that error—and *toward* a way of feeling about the body which gives it a natural and comfortable place in our thinking. Meantime, the emotionally immature are victims of the liberty their school-gained knowledge seems to promise—"victims" because our schools have not always presented also the needed philosophy of control. Our religious teaching has, in the main, not yet recognized what the schools are teaching, so that the usual church language of instruction and worship and preaching sounds like a strange tongue to classroom-bred youth.

Modern church leaders, with an increasing appreciation of the way in which the body must be integrated with the total personality, are in a most strategic position today. What institution is better fitted than the church to educate to make a successful marriage experience more generally possible? And nothing can better combat pre-marital intimacy, illegitimacy, divorce and social disease than socially sound, compellingly attractive and successful romantic married life.

Choice of Mate in Romantic Marriage

Marriage after the romantic pattern requires a completeness of personality adjustment for emotional comfort and team work. Therefore, care and intelligence are necessary in the choice of a mate. Because romantic marriage permits the man and woman to choose each other, it has great potentialities. For in no other type of marriage are there such possibilities for the cooperative enterprise of two human beings. Those who take the way of romantic marriage are compelled to answer such questions as the following:

How complete must be the mutual acceptance of each other as total personalities? The successful family presents something of a solid front to its world—only the man's and the wife's rather complete acceptance of each other can provide the basis for such a front. It is doubtful whether those who lack the qualities of patience, forgiveness, silence under irritation, abounding cheerfulness, and confident faith can qualify for such identification with each other.

How serious is the objection of parents? This inquiry comes again and again. The question is an important one; one which we have too often dismissed with: "I'm not marrying the whole family" or "Give 'em time and they'll get over it." But the fact is that one of the major disturbances of marriage is the "in-law" relationship.

Therefore, our youth need to be taught how to face parental objection and to ask such questions as: Is it merely that parents must change their former primary relationship to their child to a secondary one? Are they emotionally unprepared to meet this change? Is the parent compensating with his children for what he has never had? Is he collecting more from his parent-child relationship than it owes him? Is there a sense of personality or family inadequacy on the part of the parent which he desires his child's marriage to redeem? Is it: "He isn't good enough for you"? Or does the parent want the child to complete his own (the parent's) career; and that he feels the proposed marriage would interfere? Or is the parent right in objecting? I have often seen young people calmly face parental objections in their own cases and come to understand what before baffled them or what before they had blindly defied.

How serious is the matter of mixed marriages? It is very serious and is possible only when there is honesty and understanding of the many problems involved. Differences of racial, economic and religious backgrounds add to the normal difficulties of marital adjustment. To use a very common example, the Catholic conception of marriage as the miraculous union of souls—and to be mediated only by the priest, after the possible children-to-be have been pledged in writing to The Church—may leave the marriage of a Protestant to a Catholic under never-ending strain. And, unless the Protestant becomes a loyal Catholic, it often robs the children of all the values in a united religious faith and practice on the part of the parents.

How serious is a great difference in economic backgrounds? The answer will depend somewhat on the tastes and tempera-

ments of the two partners—but the problem it raises is one to be reckoned with very carefully in advance. And much may depend on the attitudes of the parents-in-law; whether, for instance, they are willing to allow the newly married couple to set up their own establishment at their own present income level.

Such are mere samples of questions which thoughtful young people must consider as they look forward hopefully to marriage success—a success which many will achieve in spite of questions still unanswered when they stand before the officiating clergyman, priest or rabbi, and repeat their marriage vows. For our common human nature, when touched by the will to succeed and by religious faith, develops—in a degree often astounding—the attitudes and techniques for that mutual accommodation which is necessary for all the varied relationships “family” involves.

Children for America

For the first time in our history we are faced with the problem of a falling birth rate. This should be a matter of concern to all thoughtful citizens. Marriage after the romantic pattern, if it is to be socially sound, must produce enough children to keep a balanced ratio of age groups in the United States. For we are an underpopulated nation in the worst possible way—underpopulated of youth and children. The census pyramid is turned upside down. We have today more old and middle-aged individuals than we have youth and children. Although many factors have caused this disparity, the economic instability of the last decade is undoubtedly a major one.

Early in the German program of rehabilitation the leaders recognized the relation of national birth rate to the chances of becoming a world power. They alleviated the cost of rearing children; honors, privileges, and advancement were given to parents of families. In the summer of 1933, a system of marriage loans was advanced and put into practice. Under it, one-fourth of the principal of each loan was to be canceled

after the birth of each successive child. Between 1934 and 1938, almost two fifths of all marriages received loans. Widespread systems of family allowances and grants were instituted. In August, 1937, a law was passed to give special aid to large families. The German birth rate increased. In 1933, the rate was 14.7 per 1,000; and in 1938, it was 19.7 per 1,000—an increase of 20 per cent.¹ Although we do not agree with totalitarian motives, there may be a lesson for us in the German experience. We may find it as socially sound to subsidize marriage and family life as any other national enterprise.

Our economic problems are complex; even the most expert differ in their diagnosis and cure. The present survey does not attempt to offer a solution even in broad, general terms. I am concerned with American family life—and family life needs money along with love and mutual adaptation and willingness to forego and capacity for work. Let a family's income decrease and its diet instantly begins to include less of the most essential items such as milk, fresh vegetables and fruit. The better a family's income—up to a point away above our average—the more of its babies live.

If any Church group wants material on which its collective conscience can work, let it study objectively and at length the advertising, the processing, the racketeering, the transportation, the price-making, the labeling, the retailing and the financing of the food and clothing and housing and education and medicine and transportation which together take from ordinary families all their income, keep them always needing more, and decree that their members be born poor and die poor!

Christian ideals; family life; democratic processes and income; these four concepts set out our problem. If there is a trend toward a higher standard of living, should we not promote it? For example, if the Farm Bureau helps to increase cash income, to improve the table, to buy more style for the

1. *German Fertility Trends, 1933-39*, Conrad and Irene Taueber, *American Journal of Sociology*, September, 1940.

same money, to increase the social dignity of the kitchen—is there any question as to the support that all thoughtful citizens will give it? And this even though their temperament and life-habits make the organization and financing of the movement initially distasteful to them?

If our beloved America is to have her needed children born—and reared—her families must have money.

Good Parenthood Demands Adjustment

In romantic marriage good parenthood depends upon successful marriage adjustment. Sex adjustment is not enough. There has been too much, or perhaps one might better say, a too isolated emphasis on sex adjustment in marriage. It is possible for two people to have a satisfactory sex adjustment and still not have the knowledge or will to make their marriage socially sound. They may develop what might be called a cult of sex adjustment between them, yet not have any real desire for parenthood, nor the inclination to give their children the attention they need. Thus sex adjustment may become the end and the major enjoyment of their marriage. This is a "Romantic Marriage Cult," rather than a social institution of romantic pattern.

The time has come, therefore, to change our emphasis, while continuing our sex instruction and discussion of sex adjustment. Any human functioning, whether physical, mental or religious, must have social implications to give it balance and creative direction. The emphasis upon the individual alone impoverishes society; but personality development for the good of society brings human growth and achievement.

The maladjusted wife is usually not a healthy parent. She is likely either to compensate in her children, and become over possessive, or to demand neurotic attention from them, or to seek compensation outside of the home to the extent that she is neglectful of them. The same is true of a husband who is not maritally adjusted. He may compensate in his profession, his business, his golf, his religion or in extra-marital

affairs. We hold parents responsible to each other for their marital fidelity, for the training of their offspring, and for creating in the home a stable and secure emotional atmosphere—to say nothing of their contribution to the maintenance of a good society. This is a large order.

Christians and the Future

A national educational organization recently announced as the theme for its annual conference: "Educating for a Reorganized World." The world is being reorganized. Not only are geographic boundary lines being changed and nations redefined, but human institutions and ways of living likewise are undergoing transformation. This process is in full motion. If existing institutions are to survive, they must be basically sound and administered by people with spiritual vision. No mere pronouncements or sentimental clinging to the past will prevent the present process of re-evaluation or keep the future from surging over us. The reorganization of the world is on—nothing can or will stop it. As Christians, our job is to determine the kind of reorganization it will be. We must use warm hearts, keen minds and skilful hands to sort out of the present that which is good—and to allow to pass to its silent grave in history that which is outmoded and outgrown. May we not be so futile or stupid as to spill blood, or brain power, or emotional energy for that which can not live regardless of heroic sacrifices to save it, because the social soil from which it drew its will to live no longer exists. There is a realistic sense in which The Future is upon us! As Christians, standing in this already-present Future, how may we organize the groundwork of our most ideal yet practical convictions concerning marriage?

Marriage is a Primary Institution

The forward-looking Christian will need, first of all, to recognize marriage as a social institution of primary importance. Christian idealists must learn to define their social goals and to develop actual skills to be used in everyday living.

Idealistic love socially unhoused will soon die because of exposure to too much sentimental coddling—or to emotional storms—or to the manhandling of the practical-minded. When our romantic idealists are totally impractical, and our social demands are altogether hardheaded, there is chaos. Marriage merely to house the passion of romantic love becomes legalized passion. But marriage which houses romantic love and protects it socially, so that, as it has its own fulfilment it also meets the broader social demands made upon it, is a great and noble institution. And there must be wise laws to condition and defend it. The intelligent citizen will be alert to the need for the enactment and proper enforcement of adequate laws.

Christian Marriage Brings Enrichment

A Christian believes that the married relationship should bring life enrichment to both the husband and the wife. The interchange of emotion, affection and response, the safeguarding and appreciation of the honeymoon days can live only by its becoming increasingly inclusive of others during life's active years. In the family dominated by Christian ideals, each member is vitally on guard that the other "gets something out of" the family project.

The modern Christian believes that there is a Christian way of feeling about parenthood which is an inspiration to have children and to the development of a healthy parenthood. This way of feeling will include: all the best in our religious heritage; all the realism of modern biology; all the insights of our sanest psychology and of the most intelligent economic practice. And these will be unified and textured by a modern Christian spirit which—geared to its own age—is at once enduring-of-hardness, yet very kind; positive in its faith, yet very humble.

Christians and the Eternal Process

Christians have the sense of a Christian destiny toward which they and their children should move. They live under a larger sky than covers "the home place." According to their

varying views and religious vocabularies, they may differ much in their statements of this urge. Some may dwell upon the future implications of their present parenthood; others may stress the thrill of a present participation. But all genuinely Christian feeling toward life makes it part of a great Ongoingness. Christians move toward a destiny. Marriage between Christians and their parenthood move toward an end! It is a rich enterprise leading to a supremely important outcome.

Christian Pioneers in Cooperative Technique

Christians seek to have a cooperative approach to the responsibility of their marriage and home life, not in the "business" sense of the term but in a vital, developing sense. Just as the home has pioneered in education and in medical care and in manufacturing, so the present-day home at its best is experimenting in developing the full functional implications of cooperation between those of differing ages, capacities, achievements and temperaments.

The Family Council—comprising all the members, meeting regularly for free and cooperative discussion of anything concerned with the family enterprise—will stress a set of motives mutually helpful rather than competitive.

Spiritual Resources for Family Life

Christians seek spiritual resources in order that the outcome of their marriage and parenthood may be Christian. Marriage and family life offer numerous opportunities for the emphases which give those concerned a sense of the deep spiritual significance of the events in which they are the chief actors.

The marriage ceremony need be consummated in only as expensive a setting as befits the circumstances of the individual family. But the spirit of the occasion can be controlled. In a day of dwelling in small homes and apartments, we have often neglected the possibilities of church weddings—special occasions or in connection with a regular service as the case may be. A dignified service read in a warmly Christian at-

mosphere, free of all unnecessary strains, cannot but suggest to all privileged to be present the truly sacramental nature of the event—not in the magical but in the true spiritual sense.

The family altar—of whatever form—renews the solid comradeship with Him who is moving and living in all homes. Nor should we be deceived if the "altar" of today does not include the long prayer repeated verbatim daily, the set number of Bible chapters read, and the hymn sung—as was once the case in countless homes. Indeed, the simple, sincere prayer at Family Council, the moment before the family is to discuss its most practical problems, may not only be an interval of spiritual uplift—it may also make the Council session the truly Christian proceeding it should be.

Religious reading of the sane and constructive sort is seldom over-supplied to families. Too little print which interprets events "Christianly" ever gets to a family's eyes!

All the relationships with the organizations of religion offer their own special gifts of deeper insights, steadier faith and increase of energy, and lead to the development of cooperative skills with those of the immediate family. The fact is, of course, that the local church offers its individual constituents unexcelled opportunities for social functioning—and this, of itself, is good. But the wise church will treat its people as those "in families." It will "preach-up" and "teach-up" family life. For there can be no "better Christian church" without leadership in shaping the "thought-ways" and the "act-ways" of its people "marriageward" and "homeward."

A vital church leadership in such a day as ours will be sensitive to these inescapable fundamentals—the birth of the infant, the order into which he is thrust, and his training to live in it. Such a leadership will be frankly yet reverently interested in all the facts of mating and of parenthood.

And whoever—out of the common stuff of everyday family life—makes any item of it more Christian, gives us a foretaste of the possibilities of all human relationships.

MONEY AND MARRIAGE

by JANET FOWLER NELSON

Money—the root of all evil? The temptation is great to be either flip or philosophical at this point. Let's try instead to be realistic. Besides, as a matter of fact, that is not a correct quotation. It's the "love of money" that is associated with the phrase "root of all evil." But we're concerned here not with loving money, nor even with collecting it merely to collect, but with spending it wisely, so that it will bring the greatest amount of health and happiness and satisfaction to the family, individually and collectively.

Finances always rank high in any list of sources of conflict and misunderstanding in marriage. But we also have proof that the actual amount of money available in any given family budget is rarely if ever the basic difficulty—this in spite of the fact that all of us are altogether too familiar with the plaint, "If I only had an extra five dollars—ten dollars—a hundred." It isn't as simple as that. Even disregarding other factors that complicate the situation, we know there is no perfect correlation between Park Avenue incomes and marital adjustment.

However, although one may validly recognize that sheer amount of money is relatively unimportant, there is a point at which we must stop short. Amount of money is desperately important in terms of minimum standards of food and clothing and shelter. This is a basic problem of our whole social economy. It is not our province here in these few pages to solve that problem; but it is distinctly our province to note that problem and, as good citizens, to accept personal responsibility for it.

It has rightly been said that we can solve our personal problems only as we become intelligently aware of the social and economic situation outside the four walls of our home. There are, of course, two other more personal aspects of family finances: the question of the wise use of money, and the development of an adult, emotionally mature attitude toward the whole money problem, family-wise and society-wise.

"Can we afford to be married?" Then there is the traditionally

debated question, "Can two live as cheaply as one?" Suppose we reword the latter to read, "Can two live together as cheaply as two can live apart?"

Whether those of you who are reading this are about-to-be-marrieds or already-marrieds, try a simple and very literal experiment. Make an actual list of how exactly a young, unmarried woman (yourself, or someone you know well) spends her monthly wages—not how you think she (you) ought to spend them, but how she does. Do the same for a young man. Assume these two young people want to marry. After all, each of them is getting by, on his own, why not together? To be extremely literal, there is no actual reason why the "spending-account" of the married couple couldn't be a simple addition of the two. That is, it *need* not cost more for two persons to live together than to live apart. But that doesn't mean it won't cost more—or that it shouldn't. It does mean, however, that factors other than purely economic ones must be taken into account. What are some of these other factors? Why does even that soulless document, the income tax report, permit a deduction of only \$800 to any one individual, but a deduction of \$2,000 to a married couple?

In the first place, our whole concept of "home," a home of our own, is a major consideration. If the young people are living each with their parents, from the standpoint of money alone they could live together in one or the other of these homes as cheaply as apart. It is perfectly true that the psychological and emotional complications of any such arrangement would probably outweigh the economic. On the other hand, we can't ignore the fact that there are psychological and emotional strains inherent in long-postponed marriages. Therefore, these values, psychological, emotional, economic, must be balanced one against the other.

Or suppose the two young people are not living at home, but each in a single room. Couldn't they rent two rooms together for the same cash outlay that they now pay for two widely separated rooms? Couldn't they?

Rooted as these questions are in amount of actual cash available, it is obvious that our perplexity is far more than an economic one. We are irritated, even angry to see two such phrases as "a home of our own" and "two small hall bedrooms" placed in juxtaposition to each

other. If that anger is directed at a social system that does not provide minimum essentials for happiness, it is justified. However, we must make certain that anger and irritation do not confuse and complicate the personal relationship. It is a question of being clear about just where the difficulty lies. Perhaps it is valid to be unwilling to marry and establish a home unless that home satisfies certain standards we have set. But it is essential that we differentiate between literal economic inability to marry, and reluctance to marry below a certain level. Moreover, it is possible, is it not, that if we are able to really examine the situation dispassionately, we may discover that some of these ideas of ours are pretty much at the level of "keeping up with the Joneses."

Once married, too, we find that many of our so-called money troubles have less to do with problems of material spending, than with related problems of authority, of status, etc. Questions such as these can never be solved by any budget.

Does that mean that there is no place for a budget? Certainly not. A budget is a practical tool to help us (1) to face realistically our complex financial obligations and responsibilities, and (2) to plan so that these may be most wisely met. But remember, it is only a tool, a framework, a scheme, with, within, or by which to work out a design for living *together*.¹

Let us be clear that an expense account and a budget are not the same thing. Your expense account shows what you have spent. Your budget is a program for spending; it represents planned living. If you could look behind the prosaic figures of some budgets you would discover the values that seemed most worthwhile to the couples who made them out. One does less of this in order to do more of that. Shall we have an expensive vacation, have one good blow-out, or shall we live the simple life in an inexpensive apartment and *next* year start to build our very own home, or have a baby? With all due respect to budgets and budget-makers, I am inclined to think the *process* of budget-making, with its repeated emphasis on cooperation and mutual consideration, represents the one big contribution that budgets make to marriage. It is not his salary, nor is it yours; it is yours together. It isn't just today, nor even only tomorrow; it is all

1. Budget suggestions by Oliver Butterfield, reported in Chap. VIII, *Marriages Are Not Made in Heaven*, by Janet Fowler Nelson, Womans Press, 1939.

your tomorrows. Concern for a permanent and stable and progressively rich experience in sharing love and life is the big new element to be considered, not the size of one's house, or the fingerbowl doilies on one's dinner table. Material assets themselves may be a framework within which you may prefer to build your joined lives, but faced with choices, as we all are, it is important to remember that our personal bookkeeping is not in terms of dollars and cents.

And what of bank books? In whose name shall the account be kept? His? Hers? Theirs? What is our criterion? Mutual advantage and satisfaction, so don't be fooled by mere form. It is conceivable that a husband's credit is at stake, and he needs a banking account; that's being realistic. It is equally possible that simple convenience places the banking responsibility on the wife; perhaps she has more time, perhaps one of the services she is contributing to the joint enterprise is that of wise family spending. And the other choice? A joint account, the *form* of which in itself may sometimes help us to remember the *spirit* of the arrangement.

A wise psychologist writes of this, "It is wise . . . to pool all incomes (his and/or hers) in a common fund and to have from the beginning equal right to draw on this fund. . . . Such a measure could be applied only in those marriages which are entered into with full responsibility and confidence; but these will be the only successful marriages." Perhaps this isn't "the" answer, but certainly it is one answer. At any rate, there should never be the question of who contributes the more cash or who literally spends the more, because both are striving to the best of their ability to meet a shared responsibility.

You see, this problem of money in marriage is psychological as well as social or economic. Too often money becomes important to a person as a means of increasing his or her power. Power? Authority? Let's cross them off our marriage vocabulary! But first let's try to understand how some of these concepts got into the picture in the first place. Moreover, let's not evade an obvious point. Certain delays and postponements of marriage are associated with reluctance to face the implications of a two-job marriage. There is no necessity to re-debate this tricky question; it is enough to point out that the whole question of the economic status of women is very intimately related to marriage-

and-money problems.² Relationships between husband and wife are materially (and we're not punning) affected by these economic considerations.

It would be plain stupidity to deny that the question of masculine authority is closely related to that of economic control, an authority that is vanishing with the disappearance of a patriarchal family system, and that men just as truly as women are confused. Perhaps we'll have to wax philosophical after all. What is it in marriage today that we substitute for economic control? Cooperation, is it not? It is quite as true of individual married women as it is of women in general that there is no place of real equality and responsibility as long as we operate in a so-called profit system, one limited to *economic* profit. Just as real biological sex differences confuse the question of economic reward in industry, so too do biological differences indicate different roles within the family. A profit system may be so modified that women are protected from loss of job or conceivably loss of wages during pregnancy, childbirth and even afterward. However, to the extent that this occurs, strictly speaking the profit motive itself is renounced; though renounced, to be sure, because of recognition of human and social values far more important than economic ones.

Also, women physiologically, emotionally, psychologically, bear a different relation to their children from that of men—different, not more, not less, important. However, women's economic contribution is definitely affected by these biological differences; in fact it should be. Isn't that, then, what we're concerned with—perception of the differences that are real? True cooperation appreciates and properly evaluates the different contribution to a joint enterprise. It involves on the one hand the relinquishing of masculine authority sanctioned only in terms of earned dollars and cents; on the other hand, it means acceptance of feminine responsibility to actually contribute a fair share of goods or services.

Long before we may hope to achieve a cooperative society that satisfies our criteria of social and economic justice, irrespective of sex or marital status, we may and can work out in marriage just such a relationship.

2. See, *Working Wives*, by Janet Fowler Nelson, Womans Press, New York, 1937.

LEST WE FORGET

Stations on Refugee Road: Switzerland, Lisbon.

It is tragic that after a year and a half of war it has become a commonplace to refer to Europe as "the Dark Continent." In this age of unprecedented transportation and communication facilities, the war has cut off and hidden a large section of humanity behind an almost impenetrable screen of darkness there. Making valiant efforts to keep a ray of guiding light shining through the darkness, to keep communications open among the Christian fellowship, to keep alive hope among the despairing, the **Central Bureau for the Relief of the Evangelical Churches of Europe** with the help of the churches of America is doing work worthy of the attention and support of all.

Behind the screen in Europe, probably half a million refugees are shifting about in the darkness of despair, hoping to find safety somewhere. Safety means getting to North or South America, the only continents at present offering an opportunity for safe normal living in this war-torn world. Since the outbreak of the war on the continent, many of these refugees have traveled hundreds of weary miles from their homes. A Czech family, for instance, may have fled first to Poland and, following the invasion of Poland, may have gone down through Rumania, boarding a refugee ship on the Danube and somehow working through to France. France becoming unsafe, this family may have fled to Switzerland or Lisbon, all the while depleting its slender resources—for they probably had to leave a comfortable home on a few hours notice, able to take only what could be carried by hand. Often illness, resulting from the conditions under which they have been forced to travel, has imposed further burdens upon this family.

In Switzerland there are clean barracks—not too well heated, for Switzerland is short of fuel—relief food, and second-hand clothing to replace exhausted supplies. The Swiss are sharing everything they have, depriving themselves gladly to do so. **The Central Bureau** provides medical care for the refugees, special foods for those needing them, bedding, cash for visa and passport formalities; mobilizes church aid to sell articles made by the refugees while waiting; sends pastors to visit the sick and dying; traces missing relatives—and above all—revives hope.

From Switzerland, the refugee is helped to get to Lisbon when his

visa and turn for transportation comes. Here living conditions are even more crowded, food is even more scarce, and with the long awaited passage almost in sight, technicalities of all sorts may crop up to add to the almost unbearable strain of waiting. Here again the **Central Bureau** and the American churches may help. And they are helping. The Congregational Christian Committee recently voted \$1,000 for this work, \$500 especially designated for the refugee work in Lisbon. Dr. Charles Joy, at present in charge of the Lisbon refugee work, has joint fellowship with the Congregational and Unitarian churches, having formerly been pastor of the Federated Church (All Souls) in Lowell, Mass.

In addition to its work for refugees, the Central Bureau as far as possible sends aid to pastors and members of devastated churches throughout the continent.

Let us continue to help the **Central Bureau for the Relief of the Evangelical Churches of Europe** keep alive hope on "the Dark Continent." Let us keep the guiding light of the church shining.

Checks should be sent to Elbert A. Harvey, *Treasurer*, The Congregational Christian Committee for Assistance to War Victims, 289 Fourth Avenue, New York, N. Y.

A GIVING COOPERATIVE

Essex Community Church, Chicago, Illinois, of which Rev. Elmer S. Freeman is the minister, has set up among the congregation and community a "giving cooperative" in answer to the appeal of the Committee of One Hundred for help for war victims. It is an attempt to meet by continuous giving a need which will last as long as the war lasts, and probably much longer, instead of simply taking up an offering or two and letting it go at that. Membership in this cooperative is purely voluntary; people may enter or withdraw at any time.

The standard of giving set for the group,—to be exceeded if a member can, or decreased if he must—is one half of one day's income per month. This norm is suggested on the ground that while it will not deprive any of the members of this cooperative of essential food, shelter, or clothing, it is large enough to require real sacrifice.

The group administers the funds itself, through a committee from

among its number. Money may go all to one agency one month, and another month be distributed among all six. Other reputable agencies may from time to time be added to the list, but all contributions to any of the six agencies sponsored by the Committee of One Hundred will clear through the New York office.

In a sermon proposing the plan here outlined, Mr. Freeman said, in part, "Here in America the war has not touched us. Not one of us has lost a meal or a night's sleep because of the war. We have given some money, but only a mite out of our vast treasure. We are not rich people, any of us. But compared with these whom war has so sorely wounded—and they are those who have neither started the war nor who are having anything to do with its prosecution—we are veritable millionaires.

"It has nothing to do with whatever political views we may hold as individuals,—whether we are interventionists, isolationists, or pacifists. If we go into the war, which seems tragically probable, then we shall pour out great sums of money. Taxes will multiply; Liberty Bonds will be sold at the point of public opinion's sharp bayonet. And every dollar of that money will be used to hurt, to maim, to starve, to kill, to widen and redden and deepen the wounds of war. Shall we not, while there is still time, begin to use at least a portion of our resources to heal those wounds?

"Nowhere else in the world except in the United States can these human needs be met. No one else has any money. Without American aid,—and that means aid generated in the main by American religious forces, Christian and Jewish,—thousands of Chinese children will perish wretchedly, hundreds of thousands will die and millions will suffer from epidemic diseases in Europe, the orphaned missions will fail.

"In addition to the concrete help this plan would give to suffering people, it would give tangible answer to the perfectly helpless feeling we all have had: 'People are suffering, people like ourselves, children like our children, older people like our mothers and fathers. But they are in the grip of inexorable circumstances we as individuals can do nothing to change.' But if all of us would continue this cooperative giving, we should at least feel we are doing something to express the Christian love for humanity which is in our souls."

A FAMILY LIFE READING LIST

(CONTINUED FROM BACK COVER)

The Modern Family and the Church, by Regina M. Wieman, Harpers, 1937, \$3.50. A basic book for church leaders and parents.

The Happy Family, by John Levy and Ruth Monro, Knopf, 1938, \$2.75. Counsel on marriage and domestic adjustments by a psychiatrist and his wife.

PAMPHLETS:

Children and the Changing World, by Edna M. Baxter, Methodist Book Concern, 1938, 25c. Contains excellent suggestions on concrete ways of training young children to meet the problems of the modern world.

A Christian View of Marriage, by Committee on Marriage and the Home, Federal Council of Churches, 1940, 10c.

The Home in Transition, by Grace Loucks Elliott, Council for Social Action, Congregational Christian Churches, 1937, 10c. Changes in family life related to social and economic forces.

Family Life, Parenthood and Young People's Relationships, a selected reading list, Federal Council of Churches, 297 Fourth Ave., New York, N. Y., 1941, 15c.

The Christian Home: Materials for church workers, parents and others. Division of Christian Education of the Congregational and Christian Churches, 14 Beacon Street, Boston, Mass., 1941, free. A helpful list; section on Worship material especially good as is the section *The Home and Community Forces.*

Two Study Packets

The Council for Social Action is compiling two packets for the use of discussion groups. One is a revised edition of the Family Life Packet and will be called, "The Christian Family in a Changing World." The price is 35c., postage prepaid.

The other packet is entitled, "The Churches Must Plan for World Organization," prepared jointly with the World Alliance of Churches. It includes material for discussion groups who want to give immediate attention to the problems of reconstruction and the peace which is to follow the present war. Some of the pamphlets included are: *A Study for the Organization of Peace; World Organization*, by Olive I. Reddick; *To Build a Better World*, by Richard M. Fagley; *Time Reprint: the Malvern Declaration and Christians in Europe*. Price on request.

A FAMILY LIFE READING LIST

- The Family Past and Present*, by Bernard J. Stern, Appleton-Century, 1938, \$2.75. A source book tracing the development of family life; takes up early American family life in Section 6 and continues through Section 10 with the contemporary scene, both urban and rural.
- Fate of the Family in the Modern World*, by Arthur E. Holt, Willett, 1936, \$2.00. Valuable material on types of families.
- Home in a Changing Culture*, by Grace Sloan Overton, Revell, 1937, \$1.00. A book for parents.
- There's No Place Like Home*, by James Lee Ellenwood. Scribners, 1938, \$2.00. A human and intimate presentation of everyday life in the family.
- Family Finance*, by Howard F. Bigelow, Lippincott, 1937, \$3.00. Based on an analysis of social and economic factors.
- Spending the Family Income*, by S. Agnes Donham, Little-Brown, 1933, \$1.75. "One of the best helps in the wise use of money."
- Parents Can Learn*, by Helen Ellwanger Hanford, Holt, 1940, \$1.75. An unusually helpful and encouraging book on parents and children living together as growing persons.
- Understanding Children*, by Lewis J. Sherrill, Abingdon, 1939, \$1.25. Gives the reader a better understanding of personality and religious growth of children.
- We the Parents*, by Sidonie M. Gruenberg. Harpers, 1937, \$3.50. "Emphasizes personal relations of understanding and affection as wholesome correctives of over-rigid schedules of child training which have been offered."
- New Patterns in Sex Teaching*, by F. B. Strain, Appleton-Century, 1934, \$2.00. A helpful book for parents with aids for meeting children's questions.
- When Children Ask*, by Margueritte H. Bro, Willett, Clark, 1940, \$2.00. The inquiring mind of childhood is presented effectively and understandingly.
- From Friendship to Marriage*, by Roy A. Burkhardt, Harpers, 1937, \$1.50. For young people. On the choice of a life mate.

(CONTINUED INSIDE BACK COVER)